

1402
Tyranny Display'd.

IN A
LETTER
FROM A
LOOKER-ON.

Earnestly recommended to the
SERIOUS PERUSAL
OF ALL
TRUE LOVERS
OF THEIR
COUNTRY.

THE SECOND EDITION.

H. Patricius

DUBLIN:

PRINTED in the YEAR, M,DCC,LIV.

Thames & Co.

IN A

LETTER

FROM A

LOOKER-ON.

Printed by J. Smith, at the



SERIOUS

LOOKER-ON.

TRUE LOVERS

OF THEIR

COUNTRY.

THE SECOND EDITION.

DUBLIN.

Printed in the Year, M.DCCC.

131

TYRANNY DISPLAY'D,

IN A

LETTER

FROM A

LOOKER-ON.

My Countrymen and Brother Protestants,

IT is with great Grief of Heart, that I have for a long Time beheld the unhappy Dissentions, and Divisions which rage amongst you; you, who of all People under the Sun, ought to have *Aesop's* Bundle of Rods perpetually in view; whose *well-being*, nay, whose very *Being*, depends upon an Entire Union and Harmony amongst yourselves; obnoxious as you are to the Attacks of avow'd Enemies from without, and the secret Machinations of treacherous Friends from

from within. I have often in Bitterness of Soul exclaim'd, in the Words of an elegant Writer and true Lover of his Country, "How has this Spirit of Faction mingled itself with the Mass of the People, chang'd their Nature and Manners, and the very Genius of the Nation! Broke all the Laws of Charity, Neighbourhood, Alliance and Hospitality; destroy'd all Ties of Friendship, and divided Families against themselves?" Nor are these the only Evils which attend such Divisions; much more dreadful Consequences are to be apprehended from them; violent Disorders call for violent Remedies, which may endanger the Constitution; and if the Flame of Party continues to rage with such Fury, I fear it may lay waste the Face of Nature, destroy our Enclosures and young Plantations, which had but lately begun to shoot up vigorously, in such a Manner, that the present Generation can have but little Hopes of seeing them in so flourishing a State again. At such a Crisis no honest Man can be a quiet Spectator: when a Fire is in the City, tho' your own House be ever so remote, and out of Danger, common Humanity and Charity will oblige you to give all the Assistance in your Power to extinguish the Flames.

A Diffidence of my own Abilities, and a daily Expectation of seeing the Task performed

formed by some masterly Hand, has kept
 me hitherto Silent: But since I find that the
 old Proverb is verify'd, "What's every Bo-
 dy's Business is no Body's Business;" since
 no fitter Person has undertaken it; I can no
 longer resist the Impulse of my Mind, to
 discharge, what I think, my Duty to the
 Publick.
 You will ask me perhaps, pray Sir, who
 are you? and how are you qualified for this
 Undertaking? As to the first Question, Cu-
 rious Reader, with my good Leave, you shall
 never know who I am. I neither write for
 Fame nor Preferment. My only Motive is
 to endeavour to open the Eyes of my Coun-
 trymen, to make them see their Danger and
 their true Interest: If that End be accom-
 plish'd, my Intents are fully answer'd, and
 it would be equally agreeable to me that it
 were performed by any other Hand. As
 to your other Question, "How I am qua-
 lified for the Undertaking?" I will an-
 swer you, candid Reader, by a candid Ac-
 count of myself. I am of an old Milesian
 Family, tho' my Ancestors were some of the
 first in this Kingdom, who went over to the
 Established Church, after the Reformation.
 I have a strong Attachment to my Country
 from a Principle of Nature, and to my Reli-
 gion, from a Conviction of Conscience. I
 have lived sixty three Years in the World, du-
 ring

ring which Time, I have seen enough of the Violence, Absurdity, and Villainy of Party, never to engage in one, or be what the World calls a *Party-man*. Yet I have freely conversed with the well-meaning Men of both Sides, by which means I come at Truth, which never can be expected by such as herd only with one Side. My Fortune is far above my desires, nor have I the least wish to encrease it. I have felt too sensibly the Sweets of a Private and Independant Life, to wish at this time of Day, for the Troubles that accompany Office, or the Envy that attends Honours. I have examined my Heart thoroughly, and find nothing there in Favour of one Party more than the other. As to my Talents for writing, I must say with the Countryman, who was asked whether he could play upon the Fiddle, "I can't tell, for I never try'd," this being the first Time I ever put Pen to Paper, except in the Common Offices of Life. I am not ambitious of the Reputation of an Author, my only design is to serve the Publick; and on that account, I hope plain Truth, and common Sense, will make up for any Deficiency of Art. I shall reason only from *Facts*; if I lay down any unfairly, I am open to Conviction; if I draw false Conclusions from them (as I do not pretend to Infallibility) I shall thank the Hand that sets me right. With these

these Principles I took up the Pen, and whilst I was considering in what manner I should begin, I accidentally cast my Eyes upon a Book which lay open before me, and found it was a Volume of my favourite Author *SWIFT*. The Title of the Page rouz'd my Attentions; it was, "*Contests and Dissentions in Athens and Rome.*" I determin'd to read it immediately, to see whether I could find any thing there, fit for my Purpose. When I had gone thro' the Tract, I could not help looking upon this as one of the lucky, or as a Superstitious Man would express it, one of the prefer-natural Events of Life. I found so many Passages directly to the case in Point, I found there my own Thoughts so much better express'd, that I could not help rejoicing that I was sav'd so much Trouble, and the Reader was likely to receive Instructions with so much more Delight. I shall without more Ceremony, set down the following Extracts which I made, and which I shall venture to deliver as so many ORACLES from that Inspired Writer.

" The true meaning of a Balance of Power, either without, or within a State, is best conceived by considering what the Nature of a Ballance is. It supposes three Things. First, the Part which is held, together with the Hand that holds it; and then the two Scales, with whatever is weighed

weighed therein. Now, consider several
 States in a Neighbourhood. In order to
 preserve Peace between these States, it is
 necessary they should be formed into a
 Ballance, whereof one, or more are to
 be Directors, who are to divide the rest
 into equal Scales, and upon occasions re-
 move from one into the other, or else fall
 with their own Weight into the lightest.
 So, in a State within itself, the Ballance
 must be held by a third Hand, who is to
 deal the remaining Power with the utmost
 Exactness into each Scale. Now, it is
 not necessary, that the Power should be
 equally divided between these three; for
 the Ballance may be held by the Weakest,
 who by his Address and Conduct, remove-
 ing from either Scale, and adding of his
 own, may keep the Scales duly poised.
 Such was that of the two Kings of *Sparta*;
 the Consular Power in *Rome*; that of the
 Kings of *Media* before the Reign of *Cy-
 rus*, as represented by *Xenophon*; and that
 of the several limited States in the Gothic
 Institutions.
 When the Ballance is broke, whether
 by the Negligence or Weakness of the
 Hand that held it, or by mighty Weights
 fallen into either Scale; the Power will
 never continue long in equal Division be-
 tween the two remaining Parties, but (un-
 til

and the Ballance is fixed anew), will run en-
 tirely into one. This gives the most Ac-
 count of what is understood in the most
 ancient and approved Greek Authors, by
 the Word *Tyranny*; which is not meant for
 the seizing of the uncontrouled, or absolute
 Power into the Hands of a single Person;
 (as many superficial Men have grossly mis-
 taken) but for the breaking of the Ballance
 by whatever Hand, and leaving the Pow-
 er wholly in one Scale. For *Tyranny* and
Usurpation in a State, are by no Means con-
 fined to any Numbers, as might easily ap-
 pear from Examples enough; and, because
 the Point is material, I shall cite a few to
 prove it. This makes appear the Error of those,
 who think it an uncontroulable Maxim,
 that Power is always safer lodged in many
 Hands than in one. For, if these many
 Hands be made up, only from one of the
 three Divisions before mentioned; it is plain
 from those Examples already produced,
 and easy to be paralleled in other Ages and
 Countries; that they are as capable of en-
 slaving the Nation, and of acting all Man-
 ner of *Tyranny* and *Oppression*, as it is pos-
 sible for a single Person to be; although we
 should suppose their Number not only to
 be of four or five Hundred, but above
 three Thousand.

Again, it is manifest from what hath
 been said, that in order to preserve the Bal-
 lance in a mixed State, the Limits of Power
 deposited with each Party ought to be
 ascertained, and generally known. The
 Defect of this is the Cause that introduces
 those Strugglings in a State about *Preeroga-
 tive and Liberty*, about *Encroachments* of
 the *Few*, upon the Rights of the *Many*,
 and of the *Many* upon the Privileges of the
Few; which ever did, and ever will con-
 clude in a Tyranny; First, either of the
Few, or the *Many*, but at last infallibly of
 a single Person. For, which ever of the
 three Divisions in a State is upon the
 Scramble for more Power than its own (as
 one or other of them generally is) unless
 due Care be taken by the other two, upon
 every new Question that arises, they will
 be sure to decide in favour of themselves,
 talk much of *inherent Right*; they will *rouse*
up a dormant Power and reserve Pri-
vilages in petto, to exert upon Occasions,
to serve Expedients, and to urge upon Ne-
cessities. They will make large Demands,
 and scanty Concessions, & yet coming off
 considerable Gainers: Thus at length the
 Ballance is broke, and Tyranny let in from
 which Door of the three it matters not
 To pretend to a *declarative Right* upon
 any Occasion whatsoever, is little less than

to make Use of the whole Power; that is,
 to declare an Opinion to be Law, which
 hath always been contested, or perhaps ne-
 ver started before such an Incident brought
 it on the Stage. Not to consent to the e-
 nacting of such a Law, which hath no
 View besides the general Good, unless a-
 nother Law shall at the same Time pass
 with no other View, but that of advancing
 the Power of one Party alone; what is this,
 but to claim a positive Voice as well as a
 negative? To pretend that great Changes
 and Alienations of Property have created
 new and great Dependencies, and conse-
 quently new Additions of Power, as some
 Reasoners have done, is a most dangerous
 Fether. If Dominion must follow Property,
 let it follow in the same Pace: For Changes
 in Property through the Bulk of a Nation
 make slow Marches, and its due Power
 always attends it. To conclude, that what-
 ever Attempt is begun by an Assembly,
 ought to be pursued to the End, without
 Regard to the greatest Incidents that may
 happen to alter the Case; to count it mean,
 and below the Dignity of a House, to quit
 a Proposition, to resort upon a Conclusion,
 before it is possible to be apprized of the
 Premises. To act thus, I say, is, to affect
 not only absolute Power, but Infallibility
 Yet such unaccountable Proceedings
 as

as these have popular Assemblies engaged
in, for want of fixing the due Limits of
Power and Privilege.

I look upon this as a Fate to which all
popular Accusations are subject; although
I should think that the Saying, *Vox Popu-
li, Vox Dei*, ought to be understood of the
universal Bent and Current of a People;
not the bare Majority of a few Represen-
tatives; which is often procured by little
Arts, and great Industry and Application;
wherein those, who engage in the Pur-
suits of Malice and Revenge, are much
more sedulous than such as would prevent
them.

When the Ballance of Power is duly
fixed in a State, nothing is more dangerous
and unwise than to give Way to the first
Steps of popular Encroachments; which
is usually done either in Hopes of procuring
Ease and Quiet from some vexatious Clam-
mour; or else made Merchandize, and
merely bought and sold. This is breaking
into a Constitution to serve a present Expe-
dient, or supply a present Exigency: The
Remedy of an Empirick to stifle the pre-
sent Pain, but with certain Prospect of sud-
den and terrible Returns. When a Child
grows easy and content by being humour-
ed, and when a Lover becomes satisfied by
small Compliances, without further Pursuits;
then

“ then expect to find popular Assemblies con-
 “ tent with small Concessions. If there could
 “ one single Example be brought from the
 “ whole Compass of History, of any one
 “ popular Assembly, who after beginning to
 “ contend for Power, ever sat down quietly
 “ with a certain Share: Or, if one Instance
 “ could be produced of a popular Assembly,
 “ that ever knew, or proposed, or declared
 “ what Share of Power was their due; then
 “ might there be some Hopes that it were a
 “ Matter to be adjusted by Reasonings, by
 “ Conferences, or Debates: But since all
 “ that is manifestly otherwise, I see no other
 “ Course to be taken in a settled State, than a
 “ steady constant Resolution in those to whom
 “ the rest of the Ballance is entrusted, never
 “ to give Way so far to popular Clamour,
 “ as to make the least Breach in the Constitu-
 “ tion; through which a Million of Abuses
 “ and Encroachments will certainly in Time
 “ force their Way.

Another Consequence is this, That (with
 “ all Respect for popular Assemblies be it
 “ spoke) it is hard to recollect one Folly, In-
 “ firmity, or Vice, to which a single Man
 “ is subjected, and from which a Body of
 “ Commons either collective or represented,
 “ can be wholly exempt. For, besides that
 “ they are composed of Men with all their
 “ Infirmities about them; they have also the
 “ ill

" Fortins to be generally led and influenced
 " by the very worst among themselves: I
 " mean popular Orators, Tribunes, or, as
 " they are now called, Great Speakers,
 " Leading Men, and the like. From whence
 " it comes to pass, that in their Resolutions we
 " have sometimes found the same Spirit of
 " Cruelty and Revenge, of Malice and Pride;
 " the same Blindness and Obstinacy, and Un-
 " steadiness; the same ungovernable Rage
 " and Anger; the same Injustice, Sophistry
 " and Fraud, that ever lodged in the Breast
 " of any Individual.

" Again, in all Free States the Evil to be
 " avoided is Tyranny; that is to say, the
 " *Summa Imperii*, or unlimited Power solely
 " in the Hands of the One, the Few, or the
 " Many. Now, we have shewn, that al-
 " though most Revolutions of Government
 " in Greece and Rome began with the Ty-
 " ranny of the People, yet they generally
 " concluded in that of a single Person. So
 " that an usurping Populace is its own Dope;
 " a mere Underworker, and a Purchaser in
 " Trust for some single Tyrant; whose State
 " and Power they advance to their own Ru-
 " in, with as blind an Instinct, as these
 " Worms that die with weaving magnificent
 " Habits for Beings of a superior Nature to
 " their own.

" It

It were to be wished, that the most august Assembly of the Commons, would please to form a *Pact* of their own Power and Privileges, to be confirmed by the entire legislative Authority; and that in as solemn a Manner (if they please) as the *Magna Charta*. But to fix one Foot of their Compass wherever they think fit, and extend the other to such terrible Lengths, without describing any Circumference at all; is to leave us, and themselves, in a very uncertain State, and in a Sort of Rotation, that the Author of the *Oceana* never dreamt of. I believe the most hardy Tribune will not venture to affirm, at present, that any just Fears of Encroachment are given us from the Regal Power, or the Few: and is it then possible to err on the other Side? How far must we proceed? Or where shall we stop? The raging of the Sea, and the Madness of the People, are put together in wholly Writ; and it is God, alone, who can say to either, *Hitherto shalt thou pass, and no farther.*

I have been often amazed at the rude, or passionate, and mistaken Results, which have, at certain Times, fallen from great Assemblies, both ancient and modern; and of other Countries, as well as our own. This gave me the Opinion I mentioned a while ago: that publick Conventions are
 liable

liable to all the Infirmities, Follies, and
 Vices of private Men. To which, if
 there be any Exception, it must be of such
 Assemblies, who act by *universal Concert*,
 upon *publick Principles*, and for *publick*
Ends; such as proceed upon Debates with-
 out *unbecoming Warmths*, or *Influence from*
particular Leaders and Inflamers; such
 whose Members, instead of *canvassing to*
procure Majorities for their private Opini-
ons, are ready to comply with *general so-*
ber Results, although contrary to their own
Sentiments. Whatever Assemblies act by
 these, and other Methods of the like Na-
 ture, must be allowed to be exempt from
 several Imperfections, to which particular
 Men are subjected. But, I think, the
 Source of most Mistakes and Miscarriages,
 in Matters debated by publick Assemblies,
 ariseth from the Influence of private Per-
 sons upon great Numbers; filed in com-
 mon Phrase, *leading Men and Parties*.
 And therefore, when we sometimes meet
 a few Words put together, which is called
 the *Vote*, or *Resolution* of an Assembly,
 and which we cannot possibly reconcile to
Prudence, or *publick Good*; it is most
 charitable to conjecture, that such a Vote
 hath been conceived, and born, and bred
 in a private Brain; afterwards raised and
 supported by an obsequious Party; and
 then

then, with usual Methods confirmed by
 an *artificial* Majority.
 To describe how Parties are bred in an
 Assembly, would be a Work too difficult
 at present, and perhaps not altogether safe.
Periculose plenum opus alea. Whether
 those who are Leaders, usually arrive at that
 Station, more by a Sort of Instinct, or se-
 cret Composition of their Nature, or In-
 fluence of the Stars, than by the Possession
 of any great Abilities; may be a Point of
 much Dispute: But when the Leader is
 once fixed, there will never fail to be Fol-
 lowers. And Man is so apt to *imitate*,
 so much of the Nature of *Sheep*, (*Immi-
 tatores, servum Pecus*) that whoever is so
 bold to give the first great Leap over the
 Heads of those about him, (although he be
 the worst of the Flock) shall be quickly
 followed by the rest. Besides; when
 Parties are once formed, the Stragglers look
 so ridiculous, and become so insignificant,
 that they have no other Way, but to run
 into the Herd, which, at least, will hide
 and protect them; and where to be much
 considered, requires only to be very vio-
 lent.
 But there is one Circumstance, with
 Relation to Parties, which I take to be, of
 all others, most pernicious in a State; and
 I would be glad any Partizan would help

"to a tolerable Reason, that because *Clodius*
 "and *Curio* happen to agree with me in a few
 "singular Notions, I must therefore blindly
 "follow them in all: Or, to state it at best,
 "that because *Bibulus* the *Party-man*, is
 "persuaded that *Clodius* and *Curio*, do really
 "propose the Good of their Country,
 "as their chief End; therefore *Bibu-*
 "*lus* shall be wholly guided and govern-
 "ed by them, in the Means and Measures
 "towards it. It is enough for *Bibulus*, and
 "the rest of the Herd to say, without fur-
 "ther examining, *I am of the Side with*
 "*Clodius*, or *I vote with Curio*? Are these
 "proper Methods to form and make up what
 "they think fit to call the *united Wis-*
 "*dom of the Nation*? Is it not possible, that,
 "upon some Occasions, *Clodius* may be bold
 "and insolent, born away by his *Passion*, mi-
 "licious and revengeful; that *Curio* may be
 "corrupt, and expose to Sale his *Tongue* or
 "his *Pen*. I conceive it far below the *Dig-*
 "nity, both of human Nature, and human
 "Reason, to be engaged in any Party, the
 "most plausible soever, upon such servile
 "Conditions.

"Those who, in a late Reign, began the
 "Distinction between the *personal* and *politi-*
 "*cal* Capacity, seem to have had Reason, if
 "they judged of Princes by themselves: For,
 "I think, there is hardly to be found, through
 all

“ all Nature, a greater Difference between
 “ two Things, than there is between a re-
 “ presenting Commoner, in the Function of
 “ his public k Calling, and the same Person,
 “ when he acts in the common Offices of
 “ Life. Here, he allows himself to be upon
 “ a Level with the rest of Mortals : Here,
 “ he follows his own Reason, and his own
 “ Way; and rather affects a Singularity in
 “ his Actions and Thoughts, than servilely
 “ to copy either from the wisest of his Neigh-
 “ bours. In short, here his Folly, and his
 “ Wisdom, his Reason, and his Passions, are
 “ all of his own Growth; not the Eccho, or
 “ Infusion of other Men. But when he is
 “ got near the Walls of his Assembly, he as-
 “ sumes, and affects an entire Set of very dif-
 “ ferent Airs; he conceiveth himself a Being
 “ of a superior Nature to those *without*, and
 “ acting in a Sphere where the vulgar Me-
 “ thods for the Conduct of human Life, can
 “ be of no Use. He is listed in a Party,
 “ where he neither knows the Temper, nor
 “ Designs, nor perhaps the Person of his
 “ Leader; but whose Opinions he follows
 “ and maintains, with a Zeal and Faith
 “ as violent, as a young Scholar does those
 “ of a Philosopher, whose Sect he is taught
 “ to profess. He hath neither Opinions, nor
 “ Thoughts, nor Actions, nor Talk, that he
 “ can call his own; but all conveyed to him

“ by his Leader, as Wind is through an Or-
 “ gan. The Nourishment he receives hath
 “ not been only *chewed*, but *digested*, before
 “ it comes into his Mouth. Thus instructed,
 “ he followeth his *Party*, right or wrong,
 “ through all its Sentiments; and acquires a
 “ Courage, and Stiffness of Opinion, not at
 “ all congenial with him.

* Here he proves his Position by several
 Instances drawn from the *History of Rome*,
Sparta, and *Carthage*. Vid. *Swift's Works*,
Faulkner's Edition, Vol. I, Page 5.

In these Extracts there are two things I
 would recommend in the strongest Manner
 to the Attention of the Reader; the First is,
 that by the Word *Tyranny* “ is not meant
 “ the seizing of the uncontroll'd, or abso-
 “ lute Power into the Hands of a *single*
 “ *Person*, (as many superficial Men have
 “ grossly mistaken) but for the breaking of
 “ the Ballance by whatever Hand, and
 “ leaving the Power wholly in one Scale.
 “ And that the *Many* are as capable of en-
 “ slaving the Nation, and of acting all Man-
 “ ner of Tyranny and Oppression, as it is
 “ possible, for a single Person to be.”

The Second is, that here he may compare
 the Portrait of Party, in other Countries,
 and at other Times, with that in our own,
 and see whether the Features have any Re-
 semblance.

Our

Our Constitution consists of three Parts, King, Lords, and Commons. In them is lodg'd the whole Legislative, and executive Power. By one or more of these only, then, can the Ballance be broke, and Tyranny introduced. That the Ballance is broke, is evident from the Disorders, Heartburnings, and Tumults in the State; but by which of the three Powers this great Evil has been brought upon us, is not yet clear to every one: Let us therefore candidly examine from Facts at whose Door it must be laid.

That we have upon the Throne one of the best, and most gracious of Kings, the truest Father of his People, that ever reign'd in any Age, or Country, is allowed by the concurrent Voice of all who have the Happiness to live under his Government; a Blessing which no Monarch of *Great-Britain* ever equally enjoy'd before. He has been so far from extending the Royal Prerogative, and encroaching upon the Rights of the Constitution in general, that no one Individual, hath ever suffered during his long Reign (long, very long may it continue!) from any Strain of Power in him. This is what will adorn the Annals of his Reign, this is what will make future Historians distinguish him by the Glorious Appellation of **THE JUST**.

Our House of Lords have never been so much as once charg'd with an Attempt to encroach

encroach upon the Prerogative of the Crown, or invade the Rights of their Fellow Subjects. Nay on the Contrary, they gave a remarkable Proof, which will redound for ever to their Honour, of their delicate Sense of Liberty, and impartial Administration of Justice, by condemning one of their own Body to Death, for being the Cause of the Death of one of the meanest Members of Society!

If then you complain of Tyranny, and Oppression, from whom do they proceed? It is evident they do not belong to either of the above Parts of our Constitution, to what Part then must they necessarily belong? I need not send you to the Oracle for an Answer, unless it were for the Aptitude of the Expression. “ I believe the most hardy
 “ Tribune will not venture to affirm, at
 “ present, that any *just* Fears of Encroach-
 “ ment are given to us from the *Regal*
 “ *Power*, or the *Few*: And is it then
 “ impossible to err on the other Side? How
 “ far must we proceed? or where shall we
 “ stop? the *raging of the Sea*, and the
 “ *Madness of the People*, are put together
 “ in Holy Writ; and it is God, alone, who
 “ can say to Either, *Hitherto shalt thou pass*
 “ *and no farther*.

Now my Brother Protestants, shake off the Yoke of Prejudice, open your Eyes, and Judge for yourselves. Be not amused
 with

with Fears, Jealousies, Surmises, groundless Rumours, and Lies, but judge from *Facts*, and *Facts* only. Nor shall I attempt to set down those Facts, you yourselves shall establish them, before I deduce any Reasonings from them. All the Office I pretend to is to guide you in your Enquires after Truth. In order to which, I shall lay a few Queries before you, and so conclude.

1. 2. Has the Liberty or Property of any Individual been invaded by any Part of our Legislature, and by what Part?

2. 2. Has the inestimable Right, ^{and} Corner Stone of our Liberties, the Right of sending Representatives into Parliament chosen by a Majority of Freeholders, and Freemen, been rendered null, and of no Effect? Answer this O ye FREE-CITIZENS of DUBLIN! answer it ye Freeholders and Electors in many Parts of this Kingdom!

3. 2. Has any Part of our Legislature assumed to themselves the Power of the whole, by making a Resolution of their's have the same Effect as an Act of three Estates? and in what Instance?

4. 2. Has a Body of Men, and a most respectable Body, interwove with the very Fundamentals of our Constitution, been deprived

prived of the common Birth-right of all Subjects in a free State, the right of going into a Court of Justice, to sue for their just Claims? and by whom?

5. Q. Is it not the highest Instance of Tyranny that can be given, to shut the Courts of Justice against any Claimant whatsoever? and does not the very Being of our Constitution depend upon the Laws being open to all Men?

6. Q. Have ever any Jobbs been done to the Prejudice of the Nation, and by whom?

7. Q. Hath the Liberty of the Press ever been struck at, and by whom?

When you have enquired into these Things, my dear Countrymen, and have obtained a certain Knowledge in them, (which is easy to be done, as they are all Matters of publick Notoriety) you shall hear further from me. In the mean Time I pray God to enlighten your Hearts, that you may see your Errors, and know your Misleaders, which is the only Way to restore that Union amongst you, so necessary to your Well-being, and so ardently wished for, by your affectionate Brother and sincere Well-wisher,

6 DE 58

PATRICIUS.